AUM

I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosquitos, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the beasts of prey aud reptiles, desire and anger the obstructors, the way to which consists in worldly objects, and is to be crossed by one alone; and I have entered the great forest.—*Anugita.*

THE PATH.

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Impossibilities Demanded.

MANY impossibilities have been at all times demanded by members of the Society from those who have by the misfortunes of Karma been put in the front row like ninepins to be knocked down by self-appointed critics. Very often H. P. Blavatsky, Col. Olcott, and others in official position have been requested to state why every member other than the questioner—or as well, perhaps—is not a saint; why it is that the enrollment of a person in our ranks did not at once alter the human nature which eighteen hundred years of un-civilization have produced; why the possession of our diploma does not immediately admit to the presence of those glorious Adepts who have occupied incarnations in striving to become real and active altruists; and so on with an immense number of other things as difficult and as presently impossible. In a former issue THE PATH related the experience of the office with the demands of ordinary correspondents, when an order for a book from India or a magazine from London was required to be filled in a week, although the mail to and from India usually takes thirty days each way for transit. But the unattainable and impossible are required most

assuredly, and the opposite to fact stated in a note of which the following are the words:

> Our organization [a local one] must first establish its own centre, even though the existence of any such center *is persistently ignored* by THE PATH and Mr. Judge. Mr. Judge sees only New York and Europe and India (later), but notwithstanding *this visual incapacity* there *is* a center in —— And much Theosophical activity that *never gets mentioned* goes on.

Quite so; "the visual incapacity" to see what is going on at a distance of a thousand miles from THE PATH office is not confined to the editor of that unfortunate magazine, especially when the members of that "centre" never say one word to the editor of THE PATH about what *is* going on. No doubt they work, and that very energetically, but unless they inform the editor, or unless he obtains the capital to permit the employment of a regular and intelligent reporter at every such centre, it is quite unlikely that the pages of this magazine will be able to record and to encourage their admirable activity. It is an impossibility that is asked and implied in the statement of our "visual incapacity" and "persistent ignoring" of that about which we never have information.

But it is very wide of the fact to say that we see only New York, India, and Europe. Our history shows our Conventions held year after year in Illinois, and the enormous correspondence of the office with every State in the Union indicates in some degree, we presume, an interest in all our work here. The Indian correspondence is very small, and the European the same; the news we print from England is generally obtaind from sources outside the members; and nearly all that about the U. S. is culled from stray letters. California is an exception, as from there the members send the facts. But the above complaint is not the only one of the same kind, and these words are meant for every Branch.

If you wish THE PATH to give accounts of the various activities of Branches, you must send them to the office, or else wait the far distant day when our individual purse will allow us to pay for the news we desire. But please do not accuse us of ignoring your work if we never know what you are doing, for as yet we have none of us in THE PATH office developed the power to read thoughts and see actions across hundreds of miles of our country; we are still compelled to rely very much upon the mail-bag and the telegraph-wire.

But since this matter has come upon the carpet, we may remind complaining members that THE PATH has from the beginning sustained its course through the help of the pockets of its editor and a few friends. There are enough members to thoroughly sustain

it if they only chose to subscribe, but as a cold matter of fact the majority of its subscribers are to be found outside the ranks of our own fellows. This is probably due in part to general poverty; and yet we doubt not that even many of those poor ones frequently belong to clubs, to benefit societies, and spend many a dollar on amusements and ice-cream. We do not complain; there are other worlds and other *manvantaras* in prospect, and perhaps the day may come when filthy lucre will not be indispensable to work in the world.

The Place of Peace.

THE rush, the turmoil, the hurry of modern life are in everybody's mouth as matter of complaint. "I have no time" is the commonest of excuses. Reviews serve for books; leading articles for political treatises; lectures for investigation. More and more the attention of men and women is fastened on the superficial things of life; small prizes of business success, petty crowns of social supremacy, momentary notoriety in the world of politics or of letters,—for these things men and women toil, intrigue, and strive. Their work must show immediate results, else it is regarded as failure; the winning-post must always be in sight, to be passed by a swift brief effort with the roar of the applauding crowd hailing the winner. The solid reputation built up by years of strenuous work; the patient toil that labors for a life-time in a field wherein the harvest can only ripen long after the sower has passed out of sight; the deliberate choice of a lofty ideal, too high to attract the average man, too great to be compassed in a life-time; all these things are passed by with a shrug of good-natured contempt or a scowl of suspicion. The spirit of the age is summed up by the words of the caustic Chinese sage of yore: "He looks at an egg, and expects to hear it crow". Nature is too slow for us, and we forget that what we gain in speed we lose in depth.

But there are some in whose eyes this whirling dance of gnats in the sun-light is not the be-all and end-all of human life. Some in whose hearts a whisper sometimes sounds softly, saying that all the seeming clash and rush is but as the struggle of shadows thrown upon a screen; that social success, business triumph, public admiration are but trivial things at best, bubbles floating down a tossing streamlet, and unworthy the rivalries, the jealousies, the bitternesses their chase engenders. Has life no secret that does

not lie on the surface? no problem that is not solved in the stating? no treasury that is not scattered on the highway?

An answer may be found without straying beyond the experience of every man and woman, and that answer hides within it a suggestion of the deeper truth that underlies it. After a week or a month of hurried town-life, of small excitements, of striving for the little triumphs of social life, of the eagerness of petty hopes, the pain of petty disappointments, of the friction arising from the jarring of our selfish selves with other selves equally selfish; after this, if we go far away from this hum and buzz of life into silent mountain solitudes where are sounding only the natural harmonies that seem to blend with rather than to break the silence—the rushing of the waterfall swollen by last night's rain, the rustle of the leaves under the timid feet of the hare, the whisper of the stream to the water-hen as she slips out of the reeds, the murmur of the eddy where it laps against the pebbles on the bank, the hum of the insects as they brush through the tangle of the grasses, the suck of the fish as they hang in the pool beneath the shade;—there, where the mind sinks into a calm, soothed by the touch of Nature far from man, what aspect have the follies, the exasperations, of the social whirl of work and play, seen through that atmosphere surcharged with peace? What does it matter if in some small strife we failed or we succeeded? What does it matter that we were slighted by one, praised by another? We regain perspective by our distance from the whirlpool, by our isolation from its tossing waters, and we see how small a part these outer things should play in the true life of man.

So distance in time as well as distance in space gives balanced judgment on the goods and ills of life. We look back, after ten years have slipped away, at the trials, the joys, the hopes, the disappointments of the time that then was, and we marvel why we spent so much of our life-energy on things so little worth. Even life's sharpest pains seem strangly unreal thus contemplated by a personality that has greatly changed. Our whole life was bound up in the life of another, and all of worth that it held for us seemed to dwell in the one beloved. We thought that our life was laid waste, our heart broken, when that one trust was betrayed. But as time went on the wound healed and new flowers sprang up along our pathway, till to-day we can look back without a quiver on an agony that then well-nigh shattered life. Or we broke with a friend for a bitter word; how foolish seem our anger and our excitement, looking back over the ten years' gulf. Or we were madly delighted with a hardly-won success: how

trivial it looks, and how exaggerated our triumph, when we see it now in due proportion in the picture of our life; then it filled our sky, now it is but a point.

But our philosophic calm, as we contemplate the victories and defeats of our past across the interval of space or time, suffers an ignominious breach when we return to our daily life and find it not. All the old trivialities, in new dresses, engross us: old joys and sorrows, with new faces, seize us. "The tumultuous senses and organs hurry away by force the heart." And so once more we begin to wear out our lives by petty cares, petty disputes, petty longings, petty disappointments.

Must this be always so? Since we must live in the world and play our part in its drama of life, must we be at the mercy of all these passing objects? Or, though we must dwell among them in place and be surrounded with them in time, can we find the Place of Peace, as though we were far away? We can, and this is the truth that underlies the superficial answer we have already found.

Man is an Immortal Being, clad in a garb of flesh, which is vivified and moved by desires and passions, and which he links to himself by a thread of his immortal nature. This thread is the mind, and this mind, unsubdued and inconstant, wanders out among the things of earth, is moved by the passions and desires, hopes and fears, longs to taste all cups of sense-delights, is dazzled and deafened by the radiance and the tumult of its surroundings. And thus, as Arjuna complained, the "mind is full of agitation, turbulent, strong, and obstinate." Above this whirling mind, serene and passionless witness, dwells the True Self, the Spiritual Ego of man. Below there may be storm, but above there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil? So often, dwelling in its house of clay, it has known birth and death, gains and losses, joys and griefs, pleasures and pains, that it sees them all pass by as a moving phantasmagoria, and no ripple ruffles its passionless serenity. Does agony affect its outer case, it is but a notice that harmony has been broken, and the pain is welcome as pointing to the failure and as bearing lesson of avoidance of that whence it sprang. For the True Self has to conquer the material plane, to purify and sublimate it, and only by suffering can it learn how to perform its work.

Now the secret of reaching that Place of Peace lies in our learning to identify our consciousness with the True, instead of with

the apparent, Self. We identify ourselves with our minds, our brain minds, active in our bodies. We identify ourselves with our passions and desires, and say *we* hope or *we* fear. We identify ourselves with our bodies, the mere machinery wherewith we affect the material world. And so, when all these parts of our nature are moved by contacts with external things and feel the whirl of the material life around them, *we* also in consciousness are affected, and "the uncontrolled heart, following the dictates of the moving passions, snatcheth away" our "spiritual knowledge, as the storm the bark upon the raging ocean." Then excitement, loss of balance, irritability, injured feelings, resentments, follies, pain—all that is most separated from peace and calm and strength.

The way to begin to tread the Path that leads to the Place of Peace is to endeavor to identify our consciousness with the True Self, to see as it sees, to judge as it judges. We cannot do it —that goes without saying—but we can begin to try. And the means are: disengagement from the objects of the senses, carelessness as to results, and meditation, ever renewed, on the True Self. Let us consider each of these means.

The first of these can be gained only by a constant and wise self-discipline. We can cultivate indifference to small discomforts, to pleasures of the table, to physical enjoyments, bearing with good-humored tolerance outward things as they come, neither shunning nor courting small pleasures or pains. Gradually, without growing morbid or self-conscious, we shall become frankly indifferent, so that small troubles that upset people continually in daily life will pass unnoticed. And this will leave us free to help our neighbors whom they do disturb, by shielding them unobtrusively and so smoothing life's pathway for feet tenderer than our own. In learning this, moderation is the key-note. "This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." The body is not to be shattered: it is to be trained.

The second of these methods is "carelessness as to results". This does not mean that we are not to notice the results of our actions in order to learn from them how to guide our steps. We gain experience by such study of results, and so learn Wisdom. But it does mean that when an action has been done with our best

judgment and strength and with pure intent, then we should let it go, metaphorically, and feel no anxiety about its results. The action done is beyond recall, and we gain nothing by worry and by anxiety. When its results appear, we note them for instruction, but we neither rejoice nor mourn over them. Remorse or jubilation takes away our attention from, and weakens us in, the performance of our *present* duty, and there is no time for either. Suppose the results are evil, the wise man says: "I made a mistake, and must avoid a similar blunder in future; but remorse will only weaken my present usefulness and will not lessen the results of my mistaken action. So instead of wasting time in remorse, I will set to work to do better." The value of thus separating oneself from results lies in the calmness of mind thus obtained and the concentration brought to bear on each action. "Whoever in acting dedicates his actions to the Supreme Spirit [the One Self] and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby."

The third method, meditation, is the most efficacious and the most difficult. It consists of a constant endeavor to realize one's identity with one's True Self, and to become self-conscious here as it. "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." It is a work of one's life-time, but it will bring us to the Place of Peace. The effort needs to be continually renewed, patiently persisted in. It may be aided by fixing on definite hours, at which, for a few moments, we may withdraw ourselves like the turtle into its shell, and remember that we are not transitory but eternal, and that passing incidents can affect us not at all. With the gradual growth of this power of remaining "in the Self" comes not only Peace but Wisdom, for absence of personal desires, and recognition of our immortal nature, leave us free to judge all things without bias and without prejudice. "This tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom." Thus "being possessed of patience, he by degrees finds rest", and "supreme bliss surely cometh to the

sage whose mind is thus at peace: whose passions and desires are thus subdued; who is thus in the True Self and free from sin."

This is the three-fold Path that leads to the Place of Peace, to dwell wherein ever is to have conquered Time and Death. The "path winds steeply uphill all the way", but the pinions of the Dove of Peace fan the wearied brow of the pilgrim, and at last, at last, he finds calm that naught can ruffle.

ANNIE BESANT, F. T. S.

Modernized Upanishad.

THE TALAVAKARA UPANISHAD.

THE TEACHING OF BRAHMAN.

CHAPTER FIRST.*

THE Master was asked by the pupil to tell at whose wish the mind of man, when sent forth for any act, proceeds on its errand, by whose command the first breath goeth forth, and at whose wish do men utter speech. He was also asked to tell what intelligent power directs the eye or the ear in the performance of natural functions.

The reply given by the Master, thus approached by the pupil, was that in respect to the ear, the brain, the speech of man, the breathing, and the eye, the other organs are of themselves wholly unable to act, but are the means whereby the real, but unseen, inner organs of sight, speech, hearing, seeing, and breathing obtain touch with nature, make themselves manifest, and become able to cognize outside objects.

The perfectly trained man, one fully grounded in philosophy, who has gained control of these organs both within and without, and who can locate his consciousness in the inner being, becomes really immortal when death releases him from the connection with the body. But the ordinary man, by reason of his being fully entrapped and deluded by the outer senses which are always intimately connected with the inner ones, is compelled after death to go into the Devachanic state and to return again to earthly life where he takes up a fresh set of material organs and sense connections.

But there is another sort of consciousness which cannot be expounded to one who has not himself gained an experience of it. It is beyond description in words used on this plane. For it is

* In the original this is called *Khanda* instead of *Chapter*.

different from the known, above what we suppose to be the unknown, and not that which people here adore as their highest conception of being.

Know, therefore, that the basis for the operations of the mind, of the senses, of the organs is Brahman alone. Without that we could neither taste, smell, hear, see, nor think.

SECOND CHAPTER.

Then to the pupil the Master said, so as to impress it on his mind, "If thou thinkest I know the form of Brahman well, thou art not wise; but perhaps thou knowest it thyself; if so, then tell me."

To this the pupil replied that we cannot know or describe Brahman, the substratum of all, in the ordinary manner by connecting him with some things already known to us, but at the same time we are not able to say that we do not know him. We feel the actuality of Brahman, but cannot enter into a description of it as we would of an object, by giving its known characteristics, or of a piece of land by its metes and bounds, its quality and its vegetation. The knowing of it at last, its full realization, is a species of awakening out of the present state, and then the knowledge bursts upon us. By the real Self we gain and keep strength in the interior nature, and by knowledge we become able to destroy the bonds of material reïncarnation, thus attaining conscious immortality. And by knowing this, one has discovered the true aim of life. If this is not understood while a man is existing here on earth in a body, then he will be compelled to reïncarnate until he does comprehend it. But the wise, who have directed their thoughts to all things, and have at last come to recognize the real Self within themselves, are possessors of conscious immortality and pass unfettered out of this life never to return.

THIRD CHAPTER.

The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations, were evolved from lower and less conscious states through æons of effort by the highest mind. This was a constant struggle between the informing power of mind and the heavy non-conscious material base which alone existed before what we now call matter had been differentiated from primordial cosmic substance. It was in ages long passed away, while the elemental model of all material things was under construction. Without the informing power, which was itself brought over from previous

and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depths of cosmic matter. Hence their evolution is called the "Victory of Brahman".

They were evolved on many planes, each in a different degree,* and among them were the higher order related to fire, air, and nascent mind. These being the highest were in possession of a consciousness peculiar to their own plane of existence, and were destined to become the conscious human beings of the future. But it seemed to them that they had themselves obtained the victory over cosmic substance and brought about their own evolution.

And in order to raise these cosmic spirits by gentle steps to a higher state of development. the highly progressed entities from other *Manvantaras* appeared to them on their own plane and in their own sphere of consciousness, but were not comprehended. Then the ruling spirits of fire were unable to burn, and those of air unable to move, a straw that was created before them. Next, Indra, representing the nascent power of mind and imagination, advanced toward those who came to teach, but instead of them perceived only the primordial root and basis of matter.† For spirit as distinguished from matter cannot be perceived. It is from spirit—the eternal *purusha*—that matter is emanated, and together they form the two phases of the one Absolute and Unknowable.

FOURTH CHAPTER.

The elemental spirits had to fall down into material existence, suffer in its toils, and at last by experience gain further development through evolution.

But the principles of fire and air, and the thinking man, are nearest to Brahman in the eternal scheme of nature's evolution.

And as Brahman flashed forth only to at once disappear from the sight of the gods, so in like manner a knowledge of the elemental spirits in this manvantara is evanescent and fitful. And in respect to the psychological being called Man, he perceives the truth either directly or by reflection. When he has perceived it by reflection, his imagination keeps the images together through the means of the eternal base which is Brahman itself. After repeated experiences of these reflections of truth he is at last able to look directly on it, and then he may become consciously immortal.

* They are called *devas* or gods in the original.
† In the Sanskrit this is called *Mulaprakriti*.

A name of Brahman is expressed by the words "The desire of it", and by that name it may be pondered upon. He who has discovered what the true aim of life is should meditate upon it and make all his desires bend to it. And as he progresses toward a knowledge of it, so all beings are insensibly impelled to aid him in the search, because there exists in all the desire to know the root of all things.

Thus you have been told the teaching of Brahman. It stands upon penance, restraint of self, and sacrifice; the Holy books are its limbs and the True is its abode. He who comprehends in their entirety and subtle connection these teachings, and has shaken off all evil, has become conscious of the endless, unconquerable world of spiritual knowledge.

Conscience.

IN listening to a conversation upon "Conscience" the other day, I was struck by the apparent confusion in the minds of many of the speakers between the instinct itself and the opinions which we formulate upon its promptings. A desire was shown by nearly all to base an absolute ethical rule upon this inward voice, and to decide beforehand certain vexed questions in morals by an appeal to its jurisdiction. But surely this is to consider conscience as equivalent to a well-considered and carefully balanced *opinion* upon a given course of action, instead of the swift unreasoning impulse that impels to action. In other words, should we not consider conscience as of another nature than reason, or at least as acting upon a different plane?

The instinct that deters us from doing wrong is an intuition, and is quite independent of all formulas. It is not necessarily based upon such ethical knowledge as we may have acquired, because it often acts under conditions that are entirely novel, and in circumstances that we have never anticipated.

The old conundrum compares it to an omnibus strap, as being "an inward check to the outward man", and this is precisely what it is, an inward check. It gives no direction, it formulates no law, it simply stings. Thereupon reason steps in and says to us; "Conscience forbids you to do this thing, therefore it must be wrong, and it is wrong because it is contrary to such and such received ideas of morals". And before we realize the fact, we have gone through this mental process, and are ready to declare that our conscience told us that we must not vote illegally, for instance,

whereas it has told us nothing of the kind, but we have felt its prick and have translated it into our own opinion as to what is wrong; we have transferred an impression upon the spiritual plane into an expression upon the mental and moral plane.

We can call conscience the divine light in the soul of man, burning in each one of us with different degrees of brightness according to the nature of the lamp that holds the light. If the lamp be neglected, the wick untrimmed, the oil unreplenished, the glass coated with dust and dirt, the light will burn dim and low, and its rays be of little service, nay, often invisible to the careless eye. And then we go stumbling along the dark and stony road, often bruising ourselves against obstacles that another would avoid, enlightened by a clearer ray of the Divine wisdom. And as men's natures vary in quality, so in one the lamp may be of tinted glass, and throw a lurid or a ghastly light on all around, and in another be of crystal clearness, without imperfection or distortion to obscure or to divert the ray within.

But whatever be the character of the lamp, so formed by our own Karma, which has built its many-sided form and wrought its purity or its foulness out of the work of our own hands, nevertheless within every lamp most surely burns that Divine ray. If we would have our conscience, then, to be in very truth "a lamp unto our feet and a light unto our path", we must purify the medium through which it shines, and so order our lives that we may become transparent to that heavenly light. It will never formulate for us a code of ethics that will enable us to decide beforehand upon difficult questions in morals, but the more we listen to its voiceless promptings the more clearly we shall hear them, and the more we shall find these problems of our imagination to be indeed "the baseless fabric of a vision", that shall dissolve at the first touch of reality.

How often, in sailing up a winding river, our way seems suddenly shut in by hills; some great mountain-shoulder thrusts itself across our road, and there seems no outlet through which our boat can pass. "Thus far shalt thou go and no farther" the unrelenting hills seem to say, and we can see no posibility of further progress. But still the boat goes on, until all at once a sudden turn takes us round what seemed an impassable barrier, and the river still stretches out before us.

And so with these puzzles that we make for ourselves and call "problems of conscience". When we really get to the tight place, a way that we never dreamed of opens out before us. There is no such thing, actually, as "a problem of conscience".

Conscience simply says "Halt!" or "March!": it is ours to reason why, and instead of obeying to befuddle ourselves with questions of casuistry.

No one can decide for another what is right for that other to do, because, however wise and good he may be, it is impossible for him to understand all his brother's nature and circumstances, to say nothing of the unseen influences which his Karma heaps about him. Therefore none may be the keeper of his brother's conscience, nor, for the same reasons, can he be his brother's judge.

Each must be content to manage his own lamp, and to keep it so clear and clean that the light from it shall not only guide his own feet, but shine out upon the world, so that they who walk in darkness shall be helped to find the way.

KATHARINE HILLARD, F. T. S.

What Our Society Needs Most.

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which

is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthrophy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

The Cure of Diseases.

MORTAL ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the

subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March PATH are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favor of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as one in March, where "faith curers", in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of

the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality —not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long

line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892,—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane.*

This is the true ground of our objection to metaphysical healing practises, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes. WILLIAM Q. JUDGE.

Spiritualism Old and New.

I AM a spirit myself, but in some respects different from those spoken of at modern *sèances.* I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spirit-

ualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but to-day, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams*, *nor by Urim*, nor by the prophets." So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and

discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth". Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *séances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice*, as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live" which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers—except the necromancers—took money for what they saw and said. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the

ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls", as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcising the obsessor. They call it a *bhuta*, which with the vulgar means "devil", but among the educated class means "elemental remains". They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

AN EMBODIED SPIRIT.

TEA TABLE TALK.

"WHAT good are dreams, anyway?" said the Professor the other day. "Is there any use in our paying the slightest attention to them? I have been dreaming that the duck we ate at dinner the other day had grown to the size of an elephant and threatened me with a wave of his web foot. It was really terrifying."

"Oh!" said the student, who had been looking steadily at the Professor, "then it terrified? Do you see nothing in the fact that someone was appalled by this imaginary duck?"

"It was only an image in my brain," responded the Professor.

"Yes, very true, it was an image produced by bad digestion; but you ignore an immense fact connected with the image. That great point is that this unexisting duck gave a shock to the perceiver within. The person and faculties that cause your body to shrink from what you call real danger in waking life are the same person and faculties which were terrified by the duck of your dream."

"Really," said the Professor, "I never regarded it in that light. You mean that even in this foolish instance I had an introspective

experience, showing, by means of the dream state, the actual existence and functioning of myself as a real person within?"

Here the widow, who had stopped in town *en route* for a new seaside, interrupted with, "Ah, Professor, you are at last learning something. Perhaps you will not be so ready hereafter to laugh at my dream of my new bonnet."

"Why, what was that?"

"Well, I dreamed I was tying on a new one before the glass and thinking what a lucky person I was in getting the first of the new style, when in walked Lady Eleanor, who appeared at once to grow green with envy at my success."

"Yes," remarked the student, "it was just the opposite of his elephantine duck. Yours was not caused by indigestion. It was pleasant. It gratified your love of personal decoration, not unmixed with a desire to stand ahead of the others, unmarried or not. But the person within perceived the event which your mind brought up, and was thereupon pleased. That inner person never sees material objects. It only cognizes the idea of the objects, whether presented by the waking senses or by the mind in dreams. It is a thinker who looks on these ideas. And whether the dream be folly or not in itself, the great fact remains that someone perceived it. In our waking moments we run after folly just as much as we do in dreams. We call it experience, whether it be wise or unwise, whether it be the pursuit of great things or their opposite. Why should we refuse to use our dreams as experience appropriate to that state? For the thinker the experience is the same, whether obtained from what the waking eye sees or from the mind's own motions in a dream."

The Professor looked serious a moment and then said, "You have thrown some light on the matter, but what about dreams of other sorts? Are they all equally foolish, and all only for the use you mention?"

"No, they are not all alike. But there are dreamers and dreamers. Not every person is a real dreamer in the old sense of that term. Some dreams are visions of the night. The real man then sees many facts of life, of history, of family, of nations. He is not bound by the body then, and so makes immediate conclusions. He may see a war that is to come, because he sees all the facts that must lead to a war; and so he impresses on the brain the pictures of battles, of armies, of standards. He can also perceive the coming of single events connected with himself or others. This is because no fact can come without an antecedent cause. He looks on the causes, instantly calculates results down to exact dates even, and then throws the picture upon the receptive brain. If he be a king, and at the same time a good dreamer of this class, his dream-visions have relation to the kingdom, and so may be of more importance than those of the peasant. And yet sometimes such dreamers are obscure men, and often dream that which relates to the whole kingdom. Every idea except those of purest mathematics is presented as a picture or drama to the mind and not in words. Hence often the brain distorts the picture, with confusion as a consequence.

"Sometimes, too, we dream of people we do not know to be alive or dead, or that they ever were. These sometimes are caused by our inner self in dream meeting the self of another whom we had known in a prior life, and then we are unable to identify them with our present brain experience. But they are not nonsense or imagination.

"Then, again, there is the dream that often comes to those who are striving to live the higher life and to develope their inner faculties. In this one is often apparently attacked and pursued. It is the struggle between the higher and the lower nature in which sometimes terror supervenes in consequence of old passions and tendencies seeming to get the upper hand. That fear produces a picture of pursuit or battle, and the dreamer wakes up in the condition brought on by an ordinary nightmare. If the aspiration towards a higher life is kept up but a corresponding change in daily thought and act does not take place, the dream will be repeated, varying perhaps in detail, and will only cease to come when the fight is given up and one re-plunges into the lower sort of conduct, or when the battle is won by the opposite course of life and thought."

The Professor thanked the student, promising more questions some other evening. We all then gathered in another room to discuss the Theosophical prophesies so often made, that our selfish civilization is sure to bring on very serious struggles in society.

JULIUS.

LITERARY NOTES.

JULY LUCIFER continues fulfilment of the promise of H. P. B's regular presence by "Old Philosophers and Modern Critics". "The Word" is a most nutritious article, both in thought and spirit. Mr. Mead's paper on "Simon Magus" is now giving full exposition of his doctrine as detailed by the Fathers, and one marvels how a sect could have been founded on such meaningless heaps of pretentious verbosities. Mrs. Besant's lecture, "A Rough Outline of Theosophy", is "rough" only in title, being a finished product of rich thought, particularly fine in its treatment of the planes of consciousness and of the methods of investigation appropriate to each. "Islam and Theosophy", A. R. Webb, ought not to say that "to be a Theosophist, one must be a follower of Islam", and might well have described more fully Mohammed's character and life, but his paper is good as far as it goes. *Lucifer* now enumerates all articles in each magazine received, and then appends a brief notice of the more worthy, yet perhaps the former space might be better spent on the latter.—[A. F.]

THE NEW CALIFORNIAN for July is the first number under its changed management, and is vested with a neat and symbolical cover. The leading article is Dr. J. A. Anderson's deeply thought-out "The Reincarnating Ego", but there are three others by careful writers, and Miss Off contributes a poem and an allegory. An Oriental traveller describes scenes in Kashmir, and a Hindû gives two pages of somewhat rambling reflections in which "I" and "me"

occur 21 times. There are no records of Theosophical work, and the transcendental quality of the number is unvaried by any topics of terrestrial interest, so that continuous perusal subjects to some strain, but there is a most attractive portrait of Dr. Anderson, who must be remarkably good-looking.—[A. F.]

JULY THEOSOPHIST. "Old Diary Leaves IV" continues the phenomena by H. P. B. when in Philadelphia,—two precipitations where fraud was impossible, and a third where upon a sheet of paper pressed against a window-pane she caused to appear a perfect likeness of the grandmother of a visitor. A fourth was of a letter received in a valise upon a train far distant from Philadelphia and H. P. B. Col. Olcott most wisely details the strange marriage of H. P. B. to Mr. Bettenelli at this era, and gives the reasons she stated for it, as also the subsequent history of the matter and the divorce. Far better is it that the actual facts should be authoritatively proclaimed, rather than longer allow the perversions and jeers of her enemies. In one respect there is a slight inaccuracy,—the marriage was not solemnized by an Episcopal clergyman, but by a Unitarian, the Rev. Wm. H. Furness D. D., in whose private record-book are the names and date. H. P. B. said also that she had been much annoyed by the spooks of two other men who had killed themseives because of her refusal to marry them, and that she was not going to have a third. Several times in London she remarked "I did it to save him". About this time occurred one of those marvellous recoveries so frequent in her life. An eminent surgeon having declared that she would die unless a partially mortified leg was ampupated at once, she got better in one night. Col. Olcott narrates with unsurpassable literary power the production of a rainstorm on a moonlit night by an Italian Occultist, Signor B., in the presence of H. P. B. and himself, and then the effort to poison his mind against her under pretence of an order from Master. It failed, and H. P. B. sent the Italian a request to "forget the way to her door". "Unseen Adept Helpers" is an instructive and encouraging paper to all zealous Theosophists. It helps one to certainty of the reality and the aid of our Elder Brethren.—[A. F.]

H. P. B.'s "NIGHTMARE TALES" is at last issued. There are five:—A Bewitched Life, The Cave of the Echoes, The Luminous Shield, From the Polar Lands, and The Ensouled Violin. Three had appeared in the *Theosophist* or *Lucifer*. "From the Polar Lands" has no particular point and is evidently unfinished, but the others fully merit their title, and probably nothing more ghastly has ever been written than "The Ensouled Violin", or more weird and appalling than "A Bewitched Life". It is most true, as says Mrs. Besant in her "Foreword", that H. P. B. was gifted with a brilliant imagination, vivid and graphic, but that there are touches which only an Occultist could give. The book is in paper, and may be had from the PATH for 35 cents.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 7, contains Dr. Anderson's noble "The World's Crucified Saviours" and "Theosophy and the Hebrew Scriptures". The literary style of the latter is not good, but it shows a liberality and breadth remarkable for a sermon. The great difficulty, however, of supposing the Bible (or any other book) to mean something altogether different from what it says is two-fold,—the destruction of confidence in it as a teacher, and the impossibility of knowing what interpretation is correct. They have much strength on their side who claim that allegory is permissible only when it avows itself such, and that a book professing exact statement has to submit

to the usual tests. Moreover, there is always danger that the word "mystical" may be made to cover fantasy and conceits and vagaries of every kind.—[A. F.]

Mr. W. Scott Elliot, F. T. S., has just published a tastefully-bound volume of poems entitled *The Marriage of the Soul*, nine in number, the principal one giving its name to the collection. They voice a love of Nature and of sentiment and beauty, but all subordinated to that yearning after the unseen and the real which differentiates the Occultist from the sentimentalist. On the title-page Bro. Elliot avows the authorship of *Problems of the Hidden Life*, a book originally appearing as papers in the Path by "Pilgrim", afterwards collected in a volume. "To the Unknown Goddess" sounds like a witty turn to the inscription on the Athenian altar, but is really very different. [Kegan Paul, Trench, Trübner, & Co: London.]

We have received from Mr. Ganpatrao Tukeram Tatya, of Bombay, the *Raja Yoga Brahma Dynanubhuti Sangraha Veda*. It is a treatise in Sancrit upon practical yoga, and is just as complicated as its name. The author is Sabhapathi Swami. Several singular cuts embellish the work. They show the progress of the yogi around the vital centers of his own body and his final triumph. It is for sale at 81 Khetwadi Main Road, Bombay.

Bro. Gardner of B. T. S., London, has a very curious framed picture in his house, showing the disciple of Occultism in beginning to go with good men and gradually progressing until he is at last admitted to the presence of Vishnu himself. This is all in pictures. He found it in a bookstore in London, bought it, and with it a full description in a hand unfamiliar to him. He showed it to Bro. Judge last July, who at once recognized the description as being in the handwriting of Col. H. S. Olcott and evidently written about fifteen years ago. How it came into the bookseller's hands no one seems to know.

Mirror of the Movement.

A Charter was issued on August 20th to the "Grenada Lodge T. S." St. George's, Grenada, British West Indies. The Lodge has six Charter-members and is the 65th Branch on the American roll.

Cambridge T. S. has organized by the election as President of Miss Marguerite L. Guild, and as Secretary of Miss Anna L. Dunbar, 14 Highland st.

Four hundred dollars are subscribed, and the fifth hundred started, by C. B. T. S. members and others for a Theosophical library for the Chicago Headquarters. Four members subscribed one hundred each, provided the fifth hundred could also be raised. It is already on its way and can be safely counted on.

On the evening of August 21st Mr. William Q. Judge lectured before the "H. P. B." T. S. of New York on the subject of "Death's Mysteries Unveiled." The Branch had secured a special hall for the lecture, and it was filled with two hundred people. This Branch has lately secured a number of lectures on Sunday evenings from various Theosophists, and is steadily leavening with Theosophy that section of the metropolis.

On Monday evening, August 22d, Mr. Judge met the Blavatsky T. S. of Washington, D. C., and addressed it. The audience was not large, this being the dead season at the Capital, but was much interested, and the lecture was a supplement to other Theosophical business which took Mr. Judge to Washington.

The Dana T. S. has adopted a most invaluable scheme of missionary work. Through a Newspaper Union it has printed the following in 539 Western country newspapers:

THEOSOPHY.

Persons desiring information on Theosophy, and those who find in the prevailing systems of the day no satisfactory answer to the why, whence, or whither of life, may get a clue to the same, free of charge, by addressing F. T. S., 707 14th st, Sioux City, Iowa.

This brings before the eyes of hundreds of thousands of readers scattered over an enormous territory the fact that elementary information on the subject of Theosophy can be thus procured, and opens up a channel of information to many who otherwise would have no idea how to procure a document. So very many responses have been received that the Branch is deeply encouraged and contemplates extending the plan to many other States. Instigated by this example, a like effort has been made by one of the New York Theosophists, and a similar advertisement has been inserted in a large number of Tennessee and Southwestern papers. If in some concerted way the various Branches could arrange for such an advertisement in the whole press of the country, enormous results would ensue. Meantime, local Branches might readily adopt some such method for their own local press, thus making it possible for all persons in their neighborhood to obtain the elements of Theosophical truth.

The Librarian of the Headquarters Library, New York, desires to acknowledge the receipt of the following gifts during the last month: *Zanoni*, *A Strange Story*, a rubber stamp and pad, from L. H. Cannon; *Lumen*, from Alex Friedeberg; *Marriage of the Soul*.

Pacific Coast Items.

Two lectures were given in Olympia by the Pacific Coast lecturer on July 15th and 17th, in the Unitarian Church: subjects, "Theosophy, Adepts, and Cycles" and "Karma and Reïncarnation". Large audiences attended both lectures. Rev. Mr. Hoagland, pastor of the Unitarian Church, introduced the lecturer with the remark that Theosophy and Unitarianism were closely allied, since both were liberal and altruistic in character. While at Olympia the lecturer enjoyed the hospitality of Mr. and Mrs. Whitney, of the Olympia Hotel, and a number of parlor talks were given there, besides other T. S. gatherings at private residences.

Olympia Branch promises well. Resumption of regular meetings is decided upon, and four or five applications for membership are pending.

The Pacific Coast Lecturer gave two lectures at Hoquiam, Wash., July 20th and 22d in the Board of Trade Hall, kindly lent by its officers. The attendance at each was over 100. Two parlor talks were also given, over fifty persons being present each time. At Aberdeen also the Board of Trade Hall was offered, and the lecture on the 24th was well attended.

At the lectures in Hoquiam and Aberdeen the Methodist and Presbyterian ministers were in the audience. The latter asked "What does Theosophy

do for the poor in great cities?", and sat down with an air of having put a poser to star-soaring, cold, metaphysical Theosophy. This gave opportunity to the lecturer to explain the practical work of the Leagues, and the Rev. Bro. had no more questions. The Methodist minister attacked Theosophy at his next service, and thus drew increased attention to it.

GRAY'S HARBOR T. S. had done good preparatory work in Hoquiam and vicinity. The whole town was agog with Theosophy. There and at Aberdeen 800 leaflets were distributed.

ON THE 26th Dr. Griffiths lectured in Centralia on "Theosophy, Karma, and Reincarnation", and the *Weekly* gave a copious report of two columns.

THE PACIFIC COAST COMMITTEE for Theosophic Work have sent out a circular announcing that the Third Ad-Interim Convention will be held in San Francisco on Oct. 1st and 2d. Each Branch can send one delegate for each ten members. The objects of the Convention are mutual counsel and the devising means to sustain and increase Theosophical work. Full reports will be made by the Committee, and each Branch is urged to do likewise. Short papers are to be read. The program will be issued in due time. All F. T. S. are earnestly invited to attend.

THE CURRENT COURSE OF LECTURES at Red Men's Hall, San Francisco, runs thus: Aug. 7th, *Evolution of the Soul*, Dr. J. A. Anderson; 14th, *Good and Evil; their Evolution*, Mrs. S. A. Harris; 21st, *The Power behind the Throne*, Geo. E. Williams; 28th, *Jesus, his Preaching and Patriotism*, Dr. G. A. Danziger; Sep. 4th, *Physiological Evidences of the Soul*, Dr. J. A. Anderson; 11th, *Ancient Races of Humanity*, W. J. Walters; 18th, *The Religion of the Future*, Geo. A. Faylor; 25th, *Theosophy; its Mission*, Mrs. S. A. Harris.

WILLAMETTE T. S, Portland, Oregon, has begun its second course of free public lectures on Sunday evenings. The first was successful, attendance always being 50 or more, and it is hoped that these courses may be permanently sustained. The dates are: Aug. 14th, *Evolution from a Theosophical Standpoint*, J. H. Scotford; 21st, *The Human Mind—the Thinker*, Mrs. L. D. Durkee; 28th, *Practical Theosophy*, A. R. Read; Sep. 4th, *Universal Brotherhood*, Jesse L. Greenbaum; 11th, *Karma*, Mrs. M. J. Robinson; 18th, *Reincarnation*, H. H. Griffiths; 25th, *Theosophical Ethics*, Mrs. A. R. Read. The regular weekly meetings of the Branch have place on Thursday evening in the Lewis Building, there is a free library, and strangers are cordially invited.

A SERIES OF FOUR LECTURES was given by Dr. Griffiths at Portland, Oregon, in the Unitarian chapel. August 1st, *The Origin, Development, and Destiny of the Human Race;* 4th, *Reincarnation;* 7th, *Karma;* 10th, *The Aryan race; a Contrast of Occident and Orient.* The attendance at each lecture was large, and asserted by the local press to be peculiarly intelligent. So much interest was manifested that the audiences did not disperse till late, although the weather was intensely hot. The *Northern Oregonian*, which last autumn abused the T. S. and Theosophy, gave a column interview with Dr. Griffiths and a good report of his lectures, as did also the *Evening Telegram*. These two papers reach all readers on the northern Pacific Coast, and Theosophy has thus been presented to many thousands in that section. The other papers also reported well. Dr. Griffiths met several times the local Branch, the Willamette T. S., and all agree that the prospects of Theosophy in Portland are very bright.

England.

A Day Nursery for Children, called the Clare Crêche, is in full running order at No. 67 St. John's Wood Terrace, near the London Headquarters. It is one of the works of the T. S. League. It has eight babies on hand now. One baby is to be probably a permanent boarder, its mother having gone insane. Arrangements are being made to find 5 shillings a week in order to provide for an illegitimate child, as the Crêche makes no distinctions on the ground of fault of birth in which the child had no voice.

The League has also a sewing-class for making clothes for poor people, to be sold at cost price of material, the work being voluntary. A debating club also arose out of the League, and is now in action. At Woking it helped in giving food and clothes to poor people. This created at that place a center for T. S. which will soon be a Lodge. The Holland League has gone in for classes for girls, men, and children, giving also amusements. Three of the working-men there have joined the Society. The League work in Dublin also resulted in activity, including tract distribution. In London one member goes through the underground trains and gives out notices of meetings, information for inquirers, and book-lists.

Visiting of Lodges is being done. Mrs. Cooper-Oakley went in August to Bradford, York, for a fortnight to work with them in classes, and from there to Harrowgate, from there to Manchester, and then to Liverpool. Mr. Kingsland starts the same work at Glasgow, to work back through the Lodges, and W. R. Old probably will go to Birmingham and other towns.

Bro. William Q. Judge lectured at Birmingham July 24th with Mrs. Besant at Midland Institute. The morning lecture was by Mrs. Besant on "Evolution from the animal to the Divine"; that in the afternoon by Bro. Judge on the "Theosophical View of Death"; and in the evening both spoke upon "Karma and Reïncarnation" to a large audience.

At Chiswick, on the 28th, Bro. Judge addressed the Lodge there on the "Ethics of Theosophy".

Liverpool Lodge had addresses from Bro. Judge and Mrs. Besant on the 30th, upon "Reïncarnation".

Blavatsky Lodge, London, listened to a lecture from Bro. Judge, July 28th, upon "Spiritualism as explained by Theosophy".

The Clare Creche, a Day Nursery of the League, has had promise of help from the well-known T .P. O'Conor, M. P, and also permission to use his name.

Ireland.

Dublin Lodge T. S. had Bro. Judge and Mrs. Besant to visit them in August. There was a lecture at Antient Concert Rooms which held a good and attentive audience who listened to the speakers from 8 to 10:30 p. m. Several pertinacious individuals put questions. A Mohammedan professor of Trinity College asked why some cats were in the family of the Prince of Wales and others in miserable condition. But the result of the lectures was a crowd next evening at a *conversazione* in the Headquarters at 3 Upper Ely Place. The Dublin *Figaro* had pictures of Annie Besant and Bro. Judge with a short ac-

count of their birthplaces and work, some of it true and some not. Chancellor, the Dublin photographer, requested sittings from both visitors, whether as "eminent persons" or as cranks we do not know.

LIMERICK is an old and famous but small town. It has a citizen Gibson who, though not an F. T. S., invited Bro. Judge and Annie Besant down to lecture there on Theosophy the day after the Dublin meeting. The Athenæum was hired and a good audience attended, asking several questions at the close.

CORK. From Limerick the lecturers went to Cork, and at the Assembly Rooms on the Mall lectured to an audience that completely filled the hall and stayed there two hours. Questions were put and answered. Among those present were many ministers. Next day the papers gave excellent reports of what was said, without addition of any unfavorable comment.

A NEW T. S. has been started in North Dublin and is doing active work. The Dublin Lodge still keeps its Headquarters at 3 Upper Ely Place, where it has a library for the use of enquirers. Bro. Russell has begun to illuminate the walls of the place with wonderful paintings symbolizing the journey of the pilgrim soul. These are decorative, startling, and effective. May the Green Isle's workers ever flourish!

India.

A NEW JOURNAL is proposed in India by Brothers R. Jagannathia and T. A. S. Iyer of Bellary, who now are working on the *Sanmarga Bodhini*. The new one is to be called *Theosophic Thinker*, at the price of two rupees, and to be under the auspices of the T. S. Profits, if any, will be devoted to a Theosophical Propaganda Fund, and, if it can be afforded, preachers will be trained and sent from village to village. This is an attempt to put into working order a practical vernacular section in India. Hitherto nearly all our work has been in English. Brother Jagannathia and S. Iyer are in earnest, and THE PATH wishes them goodspeed. Any help that may be offered from any Americans will be forwarded by the General Sec. U. S. T. S. very gladly. How we need money, such as is wasted by overzealous Christians in useless missionary propaganda in India!

London Letter.

The recent visit to Ireland of the President-elect of the T. S. and Annie Besant has produced good results. Much interest has been awakened in Limerick and Cork, as has been shown by letters of inquiry and demands for literature. In November Annie Besant hopes to visit Belfast, Dublin, Limerick, and Cork, on her way to New York viâ Queenstown, and thus to water the seed planted in the early days of August.

Mrs. Cooper-Oakley is spending a fortnight in Bradford, Yorkshire, for the purpose of helping the Lodge there and advising with its members upon methods of propaganda for the autumn and winter. The Lodge is making arrangements for lectures by Annie Besant on Aug. 26th and 27th in Leeds and some other neighboring town, and Mrs. Cooper-Oakley will stay for a day or two after the lecture, to meet enquirers and to help in organizing a centre for study. It is felt that it is very important that some such definite action should be taken when a lecture is delivered in a town, so that the impression made by the lecturer may not fade completely away for lack of subsequent attention.

Countess Wachtmeister has gone to Holland for a month to recruit her overtaxed strength, but she cannot be idle even when she pretends to be taking a holiday. She will be helping the Dutch students especially to systematize their work and their studies, her long experience making her advice most valuable to younger propagandists. Holland offers a most promising field for Theosophical work, the solid Dutch intellect fastening on main principles and adhering firmly to them. In the early summer Herbert Burrows found a most sympathetic audience in Amsterdam, and the most thoughtful of the professional and artisan classes are those who seem chiefly to be attracted.

A new feature has been added to the work at Headquarters by the commencing of some Monday evening talks to working men and wemen. These are a response to a request addressed to Mrs. Cooper-Oakley, by some of the neighbors, for some definite teaching on the elementary principles of Theosophy and their application to the difficulties of everyday life.

No one who saw the Blavatsky Lodge on the evening of Aug. 11th would have suspected that "everybody" was out of town. The hall was packed to the limit of its capacity and a few people were turned away. The discussion was on "Retaliation or Forgiveness—which?" and the question of an ethical basis, and of the bearing of the principle of returning good for evil on our national policy and on our criminal code, was considered. The Blavatsky Lodge has craftily arranged a particularly attractive syllabus for its summer meetings, so as to oppose special interest to summer dislike of meetings.

From philosophy to art. The painting of the roof of the hall is rapidly approaching completion. Mr. R. Machell, the artist who decorated the panels over the platform, has designed some striking pictures for the remaining panels. These illustrate the great religions of the world, and carefully follow original ancient models. It is to be hoped that the attempts in the future of verbal lecturers to attract and retain the attention of their audiences will not be too heavily handicapped by the appeals of the painted lectures on the roof. An audience steadfastly gazed skyward would have an appearance more devotional than encouraging.

DONATIONS TO H. P. B'S URN.

To August 20th:

$10 each from Golden Gate Lodge and A. P. C.

$8 from Lucifer G.

$5 from F. G. G., B. W., A. F., S. W. C., C. McK., Hot Springs T. S., L. H. F. M. K. S., M. J. G., J. A. A., A. K., No. 567, I. D. F.

$4 from J. J. L. H.

$3 from M. H. P.

$2.50 from M. J. R., I. R. P., L. G. B., E. W.

$2 from A. E. P., E. W. P., J. H. O., J. H, C., L. P. C.

$1.50 from C. E. T.

$1 from C. S. C., J. S. C., F. V. H., E. H., R. H. A., J. A. M., C. A. H., W. M. B., T. N., W. C. J., W. T., R. L. L., A. A., W. E., V. N., M. S., M. F. S. M. E. C., R. O. R. B., J. B. B., J. P. H., L. H. C., W. T. R., L. J. R., M. A. N., R. B., F. I. B., A. L. B., N. A. C., M. A. P.

75 cents from E. M.; 58 cents from L. D. N.; 50 cents from L. S.

The total is $152.83, and is very gratefully acknowledged. The expense of

the proposed mural receptacle will exceed this amount, so that gifts from other F. T. S. will be greatly welcome. The ashes are now here.

WILLIAM Q. JUDGE, *General Secretary.*

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in August				$2336 52
Contributions since August report:				
Members of Aryan T. S.	$ 9 00	J. J. L. H. (add'l)	$ 6 00	
L.	15 00	R. O. R. B.	1 00	
H. L. W.	10 00	C. A. H.	3 00	
European Section	97 40	F. L. D.	5 00	
S.	97 40	J. R. L.	2 50	
A. L. C.	24 35	M. E. K.	1 00	
R. L. L.	1 00	A Friend	10 00	
L. E. B.	3 00	L. H. K.	2 00	
				287 65
Actual deficiency August 23d				$2048 87

Notices.

THE PATH has just brought out a new edition of the *Working Glossary for Theosophical Students.* It contains an Appendix which gives many words not found in the old edition, is well printed on fine paper and tastefully bound.

Every person who orders the *Key to Theosophy*, by H. P. Blavatsky, at the regular price, $1.50, will receive with it a copy of the new edition of the *Working Glossary* without any extra charge. This offer is made to put within the reach of students the means of acquiring a knowledge of the fundamental ideas of Theosophy and, at the same time, to provide an explanation of the many unusual words and terms found in Theosophical literature.

This is *not* the London edition containing a glossary and advertised in *Lucifer* at the same price.

THE PATH offers on behalf of an F. T. S. 75 cents for a copy of its issue for July, 1888.

BRANCH PAPER No. 26, *A Theosophical Chat*, read before the Brooklyn T. S. by H. T. Patterson, was issued in August, as also *Forum* No. 38.

THE ACTIVITIES in the various Branches cannot be given unless the PATH receives information of them; and as the winter season is soon to begin we beg to ask those who would like notice taken of the work to please send us the facts.

THEOSOPHICAL MANUALS No. 2, Mrs. Besant's pamflet on "Reincarnation", being a reprint of her articles in *Lucifer*, has arrived from London in sheets and will be on sale by the PATH as soon as bound. The style will be like No. 1 and the price 35 cents. Cloth.

Having found the Self and the source of illimitable power, let us become one of those who wish to guard the world.—*Rock Cutting.*

OM.